

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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AND

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DIFFERENCE BETWEEN SPECULATIVE AND EXPERIMENTAL RELIGION.

The difference which exists between speculative and experimental religion must certainly be great. While the speculative and the formalist may go on day after day, to the appearance of their fellow men, walking according to the truths of religion, they are destitute of that inward witness which attests that it is not a cunningly devised fable, or a specious and fallacious imposition, which the wisdom of God has devised. The carnal nature exerts its powerful sway in their various actions; and though the first appearance may deceive, a closer attention will manifest that they still lack "the one thing needful." Even that man who may descend upon the blessings and privileges of Christianity; who may illustrate it by his expositions; and who may make very far into the labyrinth of speculative truths, may be as far from the kingdom of heaven as the east is from the west. The publicans and harlots, the vilest of the vile, transformed by renewing grace, will enter with joy and gladness into the mansions of eternal felicity, while the learned sinner, with an unsoftened heart, will lift up his fiery eyes in the lake that burns forever and ever.

The experimentalist is in a certain and happy state; he has embraced the gospel with all his heart. His nature has been renewed: he has been born of water and of the Spirit; he is in possession of that faith which purifies the heart, and "justifies the ungodly." He can lay his hand upon his heart, and, with the most sincere and undoubted satisfaction, point to the witness which he there feels of the truth and blessedness of the gospel. He is convinced not only by reason, but also by experience, a guide which "opens wisdom's way;" and, in the prospect of his final dissolution, can triumphantly and delightfully exclaim: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Thus his reason and his understanding cordially unite with his affections in the delightful work of his salvation.

The system of the Christian religion was devised, and is adopted for other purposes than those of speculation. Its astonishing and invaluable privileges were intended really to be partaken of, as well as to be believed in; to be subject to practice and experience, as well as to theory. The Christian religion is designed to restore to man the long-lost image of his Creator; to alleviate the toils and contingencies of life; to regulate his desires and actions; and to inspire him with the hope of a future and incorruptible inheritance in eternity. And does it not most unequivocally answer its design in the heart of the true Christian? Does it not display all its efficacy and beauty in such a character? The divine Spirit applies the doctrine of truth with power to his soul. If in prosperity, he is preserved from pride and forgetfulness; and his breast is expanded with heavenly benevolence; if in adversity, his reliance is on his Saviour, in the hopes and promises of the gospel; though storms may beat around him, he is securely fixed upon "the rock of ages;" and in the midst of appalling darkness, supernatural light arises in his soul. He is a happy example of light and love. He perceives the excellency and suitability of spiritual objects, possesses an ardent attachment to them, feels their divine energy upon his soul, and hence it is that his religion is of an experimental nature. Not so the man whom a speculative religion has unhappily possessed; all his hopes are uncertain and vain; all his remedies are falsely placed; he has no comforts springing from heart-felt experience; he grows cold to religion; neglects its requirements; and, feeling not its power, loses all its blessings.

It is experience which is the true test of the Christian, whereby he indeed finds the gospel to be "the power of God." The longer he lives, the more he becomes convinced of the corruption of his own heart, and of the vanity and instability of the world; while his desires after God, after holiness, after heaven, are continually increasing; and because he seeks and prays aright for heavenly blessings, he fails not to obtain them. The man, on the contrary, who is not possessed of this experimental

religion, encourages no such sentiments and desires; he seeks only the pomps and vanities of earth; and falls at last a victim to his triple enemy—the world—the flesh—and the devil!

"Having explained to you the nature of true conversion, I wish now to point out some of the Christian graces which are most lovely in a female disciple. Remember that good works are the only test of a true faith; and let your works, therefore, be manifest as a testimony of the sufficiency of that faith. Without the aid of the Spirit of God, the human heart remains in the same imperfect state which is natural to man; but shall Christ do nothing for you after you have complied with the condition of his covenant? Assuredly yes. Whatever defect of character may have been conspicuous in you before, is now to be amended by the all efficient grace of God. Try your wicked heart, and prove its wicked ways, that they may be subjected to the healing Spirit. There is no Christian grace of greater value than a gentle temper; and yet few women take the trouble to acquire one, if nature has denied them the blessing. Surely this cannot be because they undervalue the quality. It contributes more to happiness than intellectual superiority, or wealth, however abundant, or any thing that my pen can enumerate. "Blessed are the meek, for they shall inherit the earth." Behold, the full and undivided inheritance of earthly good is awarded to the meek in spirit. They shall inherit all the good things of earth. That is to say, all the real blessings that fall to the lot of humanity shall be enjoyed by the meek spirited. They shall possess their souls in peace, amid the strifes and turmoils of ambitious and craving spirits. They are sure of winning the affections of the mild and gentle, while fierce and angry spirits will shun them spontaneously. The moderate enjoyments of life are suited to a meek temper; therefore they will be assigned to it without dispute. Is this no privilege? Is not the very distinction of a meek and quiet spirit, dear to a thousand hearts? Who does not love the gentle in temper, and shun the irascible and impatient? For my part, I hold the single capacity of abstaining from anger under just provocation, to be an invaluable privilege. I had rather hear it said of one whom I love, that her temper could bear and forbear, amid the conflicts and troubles, and trials of life, than to hear that she possessed the talents of a de Stael, or the wealth of Peru. A good temper hangs like a sunny sky over the conjugal hemisphere. Man may indeed bask in its perennial beams, till all his latent affections are warmed into life. I hold this quality to be one of the cardinal requisites of the conjugal character. How often is the happiness of married life completely blighted by the want of good temper in either party, but especially in the one from whom forbearance and meekness are most imperiously demanded! A bad temper is such a fruitful source of misery to all connected with it, that I cannot help considering it as one of the greatest misfortunes of life. Some persons are happily exempted by nature from this dreaded evil—are so constituted as to be naturally slow to wrath, and patient under provocation. But the worst natural temper may be completely subjugated by grace. If I had left myself excusable in doubting this fact, after the declarations of those who deem grace a universal corrective of human perverseness, I should have been long since forced to yield conviction to it, from observation of some persons most near and dear to my heart. Some of the most perfect tempers I have ever known, have been formed by the influence of grace, from a degree of petulance and irascibility, which rendered their possessors almost intolerable."—Mrs. Carey.

The experimentalist is in a certain and happy state; he has embraced the gospel with all his heart. His nature has been renewed: he has been born of water and of the Spirit; he is in possession of that faith which purifies the heart, and "justifies the ungodly." He can lay his hand upon his heart, and, with the most sincere and undoubted satisfaction, point to the witness which he there feels of the truth and blessedness of the gospel. He is convinced not only by reason, but also by experience, a guide which "opens wisdom's way;" and, in the prospect of his final dissolution, can triumphantly and delightfully exclaim: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Thus his reason and his understanding cordially unite with his affections in the delightful work of his salvation.

THE GREAT QUESTION ANSWERED.

From an esteemed clergyman in New-York City.

Much as the invaluable tracts of Flavel, Richmond, More, Hall, and others, have been blessed, I am of the opinion that no tract has been more instrumental in promoting the cause of Christ than Fuller's "Great Question Answered." The Rev. Dr. Henderson, in an address delivered at the last anniversary of the London Religious Tract Society, bore the following testimony to the usefulness of this tract:—

"It was about 23 years," he said, "since he first addressed a letter from a foreign shore to the committee of this society. About that time had elapsed since he gave away a tract called 'The Great Question Answered,' in Copenhagen, which was made the instrument of carrying the intentions of the Bible Society into effect in Denmark, Switzerland, Iceland, and lastly into the great continent of Russia, in the Danish dominions, where, at that time, infidelity reigned almost uncontrolled, and the Bible had entirely disappeared, there are now no fewer than 100,000 children receiving the benefit of a scriptural education. In no country in the north of Europe could he (Dr. H.) direct their attention to the saving effects of the gospel more visibly than in the kingdom of Sweden. When Dr. Paterson and himself went to Lapland, in 1808, they took a quantity of tracts from Stockholm. There was one place where they distributed several hundreds of tracts, consisting chiefly of copies of the 'Great Question Answered.' Some years afterwards they learned that a great sensation had been produced by these tracts. Inquiry

was excited, and almost immediately the saving influences of the Holy Spirit were poured out on those who read them. A concern about the immortal interest of their souls became very general, and the flame thus kindled was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life."

Time would fail, to enumerate the instances on record where this tract has comforted the mourners in Zion, and proved a safe guide to those who were inquiring what they must do to be saved. Such are my convictions of the great excellency of this little book, that I think no person should be ignorant of its contents, and no tract distributor should be without a constant supply of it. Permit me to add the following narrative of facts, which came under my own observation:—

"The Great Question Answered," blessed to a Young Lady.

A few weeks since, I was desired to visit Miss B. C., who it was said had for more than a week been in a state of the most awful despair. When I entered the room, and beheld the unhappy victim of terror, writhing under the most excruciating tortures of a guilty conscience, truly my fears were more than realized. I expected to see a poor, dejected, unbelieving sinner, inquiring after the way of salvation; but fancy to yourself an intelligent and accountable being, with every faculty of soul and body quickened to the highest degree of sensibility, looking forward to speedy and inevitable destruction. The deep and settled gloom upon her countenance gave appalling evidence of the labouring anguish of her spirit. Almost her first words were:—"Do not come near me, lest I should contaminate you—no body is so vile and depraved as I am—I am lost for ever!—God will show me no favour—I have been the very worst of sinners, and now all is lost for ever!"

I asked permission to read a few passages of the Bible to her; but the mention of that neglected book almost threw her into convulsions; and when prayer was proposed she exhibited the same symptoms of alarm, and begged that I would not add to her condemnation by attempting to employ means which, so far as she was concerned, must for ever be unavailing. Never before have I beheld so heart-rending a spectacle, and I hope such a scene may never be repeated.

Finding all attempts to console her in vain, I bade her farewell, with the assurance that I should not fail to pray for her. Fully convinced that the above named tract was adapted to her wants, I left a copy of it with a member of the family, requesting that it might be placed in her chamber. Two days elapsed before she would touch it; but on the third day she was seen to take it up; and when left alone she read it through. On the first reading the darkness of unbelief began to vanish from her mind, and after reading it a second and third time, it pleased God to lead her to the foot of the cross. There indeed she now beheld her sinfulness in its true light; but there too she saw the glory and fulness of that atonement which was effected by the death of Christ. She now began to bless God for redeeming mercy through the blood of Jesus, and to rejoice in hope of salvation.

Such are the unvarnished facts in this case. I pray that their publication may promote the glory of God and the increase of tract distribution.—Am. Tract Magazine.

JACOB HAUSER THE HESSIAN GROOM.

Translated for the New York Observer from the Berlin Evangelical Church Journal.

Jacob Hauser was the Groom of a Dutch General at Amsterdam. He was a smart active fellow, and attended to his business to the satisfaction of his master; but in his leisure hours he was addicted to card-playing, and knew no greater pleasure than drinking and its attendant vices.

Jacob was in the habit once a week, (usually on Saturday,) of carrying his clothes to a poor woman to be washed. He often found at her house other poor people employed in pious conversation, and in prayer and singing. On such occasions, the washer woman, who was otherwise remarkably punctual, would let him wait some minutes, and the good natured Jacob would then place himself at the stove, and there, yawning and indifferent, would look on and hear what was said. One day when he brought his clothes, the company were in earnest conversation, so that they did not even notice him. "To-morrow," one of them remarked, "Mr. Bueckler (a minister from the country,) is to preach in the city as candidate for the vacancy in St. Peter's Church." The poor people were elated with joy. They promised, and gave their hands for it, that if indeed God would so smile on the election as to send this pious, apostolical preacher to the city, they would, as a proof of their gratitude, give, one so much, and another so much to the poor. The washerwoman would give two guilders.

Jacob was surprised. For this devoted love to the Lord, this joy in Him which is found among poor believing Christians, has always something in it to excite the notice and the astonishment of unbelievers. Infidelity, not having Christ and God for its portion, will not, for the sake of diffusing its own spirit among the people, sacrifice its whole substance, its goods and possessions, not to say its health and life. But Christianity has often prompted its possessors to do it, where it avails to make

known the name of Jehovah, and to win souls for his kingdom. Jacob was surprised. What means this poor woman, thought he, to give two guilders (she scarcely spent so much upon herself and children in as many months) if Mr. Bueckler should succeed in his election to-morrow. There must be some particular end in view. I wish I could hear the sermon.

He paid for his washing and went home. The next morning he set himself very early to his work, and was ready in time at church. There was singing, and Mr. Bueckler entered the pulpit. He was a man of a mild but grave aspect. He preached on the condition of the impenitent sinner who lived without God or Christ in the world, a slave of sin and hell. He had not proceeded far, when Jacob remarked that the sermon was intended wholly for him. No other than I can be meant, he thought, and though the preacher did not know Jacob, yet the piercing look which he now and then cast upon him, convinced him that he was the person whom the sermon described. The minister appeared to know all that Jacob had done and what he intended to do. Ashamed and confounded, Jacob would gladly have slunk out of church, but the shoemaker who worked for the General and him, stood not far off. This man appeared not to be aware to whom the sermon pointed, for he looked at the minister only, not at Jacob, and as for the rest of the congregation, they did not know him. If now he should go out suddenly, he would be noticed, and all would remark who was meant by the preacher. With much constraint, therefore, he remained quiet till the sermon was finished, and the singing at the close of the service. But when he was once out, and found himself alone, he gave vent to his expressions of anger. "Who can have told the minister," thought he, "who I am, and how I live, who else but those wretches at the washerwoman's, and the washerwoman herself. How indeed could they know all so exactly, but still it is sure that no other than they can have caused this sermon to be preached to me. Wait only," he thought, "you hypocrites, till next Saturday, when you will be together again, and I will frighten you, and throw stones into your windows that shall fly about your heads, and then I will laugh loud at your fright."

But from Sunday to Saturday was a long time, and in this time, Jacob's mind was so exercised, that he forgot entirely his anger towards the poor washerwoman. He had experienced, what so many thousands before and since have experienced, that there is a power in the word of God, when it is faithfully preached, which reaches the inmost soul. For this word, according to Rev. xix. 12, has eyes like flames of fire.

An arrow of conviction had been fastened in Jacob's heart, which he could not remove. The preacher is right, he thought, I am lost. He could not sleep that night. A sin of his childhood weighed heavily on his mind. He had denied a theft of which his mother had justly suspected him, and added to his denial an oath, with which he doomed his soul to hell. For other sins, he thought, there may be pardon, as the minister said at the end of his sermon, but not for this sin. I am a lost man, for I have sold my soul to Satan. His distress of mind increased for some days; at last it became insupportable; Jacob threatened to take his own life. But it occurred to him that he would once more go to the washerwoman who had caused his trouble, and tell her how the sermon had effected him, and what was to be the consequence.

The poor, pious woman, could not but weep from compassion and joy, as Jacob told her his distress. He could then no longer refrain, but wept with her, and his heart for the first time became light and happy. Light and happy as it never had been in his life before. For the poor washerwoman soon convinced him that not she, but the all-wise and all-merciful God had directed this sermon to him, and not indeed that he should perish, but that he should repent and live. She spoke to him of salvation through Christ. His anxious soul understood and seized gladly every word. He was soon another, a new man. The change was manifest. His early vicious habits and darling sins were denied and subdued, and the temptations to them effectually resisted. He bore without a murmur, all the derision and contempt of his fellow servants, and when at last his master, from enmity to religion, dismissed him from his employment, he submitted with meekness, full of faith that the Lord would provide for him, since he had silently and willingly bore reproach for his sake.

ON THE SUPPOSED EXISTENCE OF THE TEN TRIBES.

The twelve tribes of the children of Israel are visible, and are constantly met with in our daily walks, and I believe are spread over France, Holland, Germany, Poland, &c. and that they are the remnants and actual descendants of the twelve tribes, I think Scripture renders sufficiently clear. At the birth of our Saviour, we read of one Anna, a prophetess, of the tribe of Aser; Paul, the Apostle, was of the tribe of Benjamin; Zecharias and his wife were of the tribe of Levi; Joseph and the Virgin Mary were of the tribe of Judah; and in the apostle Paul's eloquent address to Agrippa, there is this remarkable passage, Acts 26: 7—"Unto which promise our twelve tribes, instantly serving God day and night, hope to come." Surely there can be no doubt, therefore, but that some of each of the Ten Tribes availed

themselves of the permission of Cyrus, and returned to the land of their forefathers. Again, there is a distinction in the forms used by the sacred historian relative to the Ten Tribes of Israel and the children of Judah. The former are designated "outcasts," the latter "dispersed." Outcast, or cast out, the same term, occurs in the Apocalypse, when Satan and his angels are cast out, that is never more to be recognized in that character. The prophet Ezekiel foretells that the distinction of the Ten Tribes of Judah should be abolished and forever cease, and they should become one stick in the hand of the Lord. I assume that this prophecy is already fulfilled and accomplished; no modern Jew can now deduce his exact genealogy or point with unerring precision to his particular tribe. Are we not then fully justified in concluding, that the present known population of the Jews scattered over the continent and other parts, amounting in round numbers to upwards of four millions, contain in themselves the remnant of the twelve tribes, and therefore there is no necessity of supposing there exists any other vast and unknown body of the Jews but what we are well acquainted with in the present day?—Evan. Mag.

HOSPITALITY.

In the early ages of society, when travelling was not so common as at present, and when there were but few inns, the virtue of hospitality was frequently called into exercise. This duty is enforced in the Scriptures, and was particularly required when the persecuted Christians were driven from place to place by their enemies. The spirit of this duty is still in force, and so far as we have opportunity we are bound to "entertain strangers," and to show kindness to all who are in distress.

The Swiss, especially in former times, were distinguished by their hospitality. In this thinly populated country, amidst its mountains and valleys, when the stranger at length arrived at a solitary cottage, he received a hearty welcome to the humble fare of its inhabitants. The incursions of armies and the increase of travelling have tended to diminish this spirit of hospitality in our days.

It was about the period of the French revolution, in one of the more retired valleys of Switzerland there lived a farmer, with the wife, and an only daughter named Gertrude. They knew but little of the world, and they wished not to be acquainted with it. Their humble daily duties chiefly engrossed their attention; their only spare time they devoted to the good of their neighbours, especially those in affliction, and to their one book, the Bible. The touching narratives of sacred writ had deeply impressed the heart of the young Gertrude, and filled her mind "with thoughts of Christ and things divine." As she tended her flock, or fed her chickens, or cultivated her garden, often would her thoughts recur to the "Good Shepherd;" to his lamentation over Jerusalem, and to the various lessons taught in sacred writ by the flowers of the field.

The peace of this retired family was at length disturbed by rumors of war; a neighbor brought the intelligence that the French were entering their country; the tidings spread through the cantons, and even to the most secluded spot the alarm at length extended. The signal from the hill called all the male inhabitants to assemble with their arms at an appointed place of meeting. With many a tear and many a prayer Gertrude saw her beloved father depart, and then turned round to comfort her afflicted mother. In a few days the distant roar of the cannon was heard, and now and then some neighbor would call and tell of the rumours and news of the day.

Nothing had hitherto been seen of the invading army by Gertrude and her mother save a distant view of troops in combat, seen from the top of an adjacent mountain, till one evening as Gertrude was tending her goats she was surprised to see a French soldier approaching. She was much alarmed, but ere she recovered herself he exclaimed, "Pity a wounded soldier?" and then fainted away on the bank. Gertrude did not hesitate to hasten to his relief: he was an enemy, but he was an enemy in distress, and Christ had said, "Love your enemies." She took some water from the brook, washed the blood from his face, and gave him some of the cooling beverage; at length he opened his eyes and thanked her. She then ran into the cottage, her mother warned some milk, and Gertrude hastened to take a bowl of it to the wounded soldier. As he drank it he revived, and exclaimed, "God bless you, my child; I had died had it not been for your kindness."

Gertrude and her mother then led the soldier into their cottage, dressed his wounds, and paid every attention to his wants. He was full of thankfulness, and made many apologies for the trouble he caused them; but they told him they were happy to relieve a fellow creature in distress, and entreated him to compose himself to sleep. As they retired to rest they did not forget the poor stranger in their prayers, and in the morning they were pleased to find their patient much recovered.

The old soldier remained at the cottage till his health was restored. The kind treatment he had received was so different from anything he had before experienced, that he was puzzled to account for the generosity of this amiable family. He had been accustomed to infidel principles, and all was therefore unaccountable to him. At last he enquired how they had acquired such excellencies as were exhibited in all their conduct. Gertrude went to her box and took thence a volume—it was the Bible

not confined to his bed with a wasting fever.

It is very common for professing Christians to speak of the faith of assurance, as a most desirable exercise. They confess they know nothing of it by experience, and perhaps drop the word, and yet their conduct renders it evident that they are contented in this situation, and remain for a series of years. Of such professors, we would enquire, if the desires they express are indeed heart felt? We would ask them if they knew that all their temporal prosperity depended on the friendship of one individual; whether they could content themselves year after year, without knowing whether he were their enemy, or their friend? To such we would say, that their religious character is doubtful, at best. We would tell them in christian love, that they have great cause for alarm. We would exhort them to abide every night, and examine themselves faithfully by the word of God, and see if there has ever truly been an *unreserved* surrender of their hearts to Christ! Professors are here spoken of, who are cheerful & contented without any assurance of God's favour. A condition totally unlike that of the humble, desponding Christian, who follows God in the dark, sorrowing, who hears, and obeys the voice of the Good Shepherd, but the glorious light of his reconciling countenance he does not behold. A condition also, totally unlike that of the true believer when darkness gathers round his evidences, till he loses sight of all past experiences, and begins to fear that he never had any lot or part in the matter.

Christians are not at liberty to remain in a state of uncertainty on this subject. It is their duty to press on, and never think they have attained, till they possess the full evidence of their adoption into the family of Christ. They ought to desire it for its great practical importance, as giving the strongest impulse to christian exertion. Who is most active for the salvation of others? He, who upon scriptural evidence is most sure of his own. Who will do most for the cause of the Lord Jesus Christ? He who identifies the interests of the Redeemer's kingdom with his own. Who in the path of duty, is most ready to face death, in any form it may be presented? Unquestionably it must be he who knows that death to him will only be the gate to glory.

It is the assured Christian, only, who can stand still in the swellings of Jordan, and preach with a power that none can gainsay or meet! It is he, who with an eye of faith, can look steadfastly into heaven, and see the glory of God, and Jesus standing on the right hand of God. It is he alone, who can triumph amidst the agonies of dissolving nature, and exclaim, "O death, where is thy sting!" Thanks be to God who giveth the victory, thro' the Lord Jesus Christ!!

STRATFORD.

The height of presumption.—An old woman was praising, in rather unqualified and enthusiastic terms, the sermons of a Scotch minister who had acquired a great name for depth and intimacy. The suspicions of her auditor were little roused, and she ventured to propose the question to her, "Well, Jenny, do you understand him?" "Understand him!" said Jenny, holding up her hands with the utmost astonishment at the question, "Me understand him? Wud I hae the presumption?"

To know the pains of power, we must go to those who have it; to know its pleasures, we must go to those who are seeking it; the pains of power are real, its pleasures imaginary.

THE REV. TIMOTHY OSGOOD, well known in New England and Canada, has been complained of to the Lord Mayor of London, for preaching in the open air in Billingsgate market on the Sabbath, and for taking up collections there for the Tract Society. The service commenced at the same time with that of the Parish church, and the Parish minister directed the complaint to be made, as "considered these proceedings highly disrespectful and hurtful to religion." The Mayor did not issue a summons; but as the matter was published in the papers, Mr. Osgood waited upon him to explain his conduct, and to inquire if he intended to prevent his preaching in future. His lordship said, that he certainly must not go there during divine service hours, but at any other time, for the purpose of disturbing the peace. He had no wish to prevent him from going to Billingsgate if he wished; but he repeated that he must not on any account, preach during the hours of divine service; nor could he, under any consideration, be permitted to collect money, whatever be the object of the subscription. Mr. O. promised he would not commit any breach of the peace, and withdrew.—*Kingston Gaz.*

ROMAN CATHOLIC MONTHLY CONCERT. A singular coincidence between Roman Catholic and Protestant practices, is mentioned by Mr. Temple. At Malta, on the first Monday of the month, large numbers of women are accustomed to assemble on a spot near which large collections of human bones lie under ground, to pray for the souls of the dead which are suffering in purgatory. There they stand upon their knees for two hours or more, to utter their unmeaning prayers to effect their supposed deliverance. In the midst of the throng a priest stands with a box, and covered so as not to be recognized, collecting money to pay for the same masses for the dead. Their aims and their prayers are united together, in what they consider a most important object. We pray for souls that are yet subjects of mercy; and by an observable coincidence, one which certainly was altogether undesigned, we meet in *Monthly Concert* for prayer on the same day. It was Mr. T. an affecting sight, to see these poor women wearing themselves in a task so hopeless and degrading; and he looked away to the land of his nativity, to cheer his heart in the belief that the many thousands of Israel were pouring out their believing and united

prayers to the God and Father of our Lord.—*Boston Recorder.*

WHAT WILL YOU GIVE FOR THE SOULS?

Mr. Temple states, that during the almost seven years that he resided in Malta, he was witness regularly on Monday morning to a solemn and admonitory scene. A man passes through the streets, ringing a bell in one hand and rattling a box in the other, crying at every corner, "What will you give for the souls? What will you give for the souls?" The children and women come out of the habitations of poverty, and cast their mites into the box. When it is full of money it is carried to a neighbouring convent, to pay the priests for praying the souls of the dead out of purgatory. Thus this gross superstition is supported by money gathered from the hand of penury itself. Thus the sympathies of the ignorant are excited, to maintain wicked men in praying useless prayers for those who are beyond the reach of prayer or of mercy. By this affecting practice the faithful missionary was reminded of his obligations to pray, and toil, and suffer for those souls which are yet prisoners of hope, and to which the mercy of the Lord Jesus Christ may come. And surely those who abide at home, and are excused from the perils and sufferings of the enterprise, may well be inquired of what they will give for the salvation of men. It is true the gift of God cannot be purchased with money. Money cannot become a ransom for immortal spirits when ruined by sin. But it can feed and clothe the heralds of salvation. It can move the press, that shall publish in every language the word of life. It can furnish the school, that shall teach young immortals who it is that hears prayer, and who as a Prince has power with God and prevails. Reader, *What will you give for the souls? What will you give for the souls?*

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 30, 1830.

REVIVALS OF RELIGION.

Within a few months past, we have been gratified by the intelligence of Revivals in various places; the Reports from the Churches in this country generally, during the year 1829, witness, and deplore the fact, that but few additions had been made to their numbers, during the current year; with the Baptist Churches, in particular, this was true; but latterly, many of them have been abundantly blessed, by the outpouring of the Holy Spirit upon them.

We are informed by the Word of God, that He is ready to give his Holy Spirit to those who ask it;—but for these things he will be inquired of by the house of Israel. And where is the Church of Christ, which have earnestly, unitedly, and perseveringly, prayed to Him for converting grace, and been refused? By the extract of a letter below, it will be perceived that Willington is still receiving abundant blessings; and the Baptist Church which was recently constituted, with but a few members, now consists of considerably more than one hundred.

PROGRESS OF TEMPERANCE.

Not a week passes, but we are apprised of some movement to promote the cause of Temperance, in this country. The high and low, the rich and the poor, the dealer and the consumer, seem to be moved simultaneously, to put a stop to the ravages of intemperance, which had spread far and wide. Religion, humanity, patriotism, unite in the enterprise, and success will crown their efforts. Should the corporations and public authorities of cities and towns, lend their official aid to the institutions which are calculated to prevent pauperism and crime, they would render a benefit to the public of no small amount. In proportion as intemperance ceases, in a great degree will crime and pauperism decrease; indeed we believe that each of these evils induces the other; and this being true, who will not willingly lend the aid of example, to forward a cause fraught with so much benefit to mankind?

The Parent's Gift; or Youth's Magazine. We have received the first No. of this work, published monthly, by Rev. Noah Davis, Philadelphia, at 25 cents a year. The following is from an advertisement on the cover of the magazine.

"The Editor has been impressed, for a considerable time, with the necessity of a *Youth's Magazine*, for the Baptist denomination, combining cheapness and utility. No such work exists among us that has claims to extended circulation. He has therefore sent out this number as a specimen of a work, which, with the divine blessing, he intends to continue on the terms specified on the first page of the cover."

Extract of a letter from J. Weston, Esq. to Rev. G. F. Davis, dated

Willington, Jan. 26th, 1830.

Rev. and Dear Sir,

I have the happiness to inform you, that the revival in this place continues. Rev. Mr. Mallory baptized twenty-one last Lord's-day, and gave the right hand of fellowship to twenty that had been previously baptized, making 41 received at once. Twenty, or upwards, I believe, have related their experience preparatory to their admission into the Congregational Church.*

* Those baptized last Lord's-day were nearly all young men and women.

NOTICE.

THE Baptist Ministers Meeting of Hartford, and Middlesex Counties, will be held at the Vestry of the Baptist Meeting House in Hartford, on the 23 Tuesday of February, at 9 o'clock, A. M. Sermon in the evening, by brother George Plippen.

H. STANWOOD, Sec'y.

NOTICE.

THE Ministers' meeting of the Stonington Union Association, will be held at the house of Elder L. Merick, Preston, 31 Wednesday in February, 2 o'clock, P. M. Sermon in the evening on the importance of Domestic Missions.

L. KNEELAND, Sec'y.

POLITICAL.

CONGRESS.

Tuesday.

In the SENATE, the resolutions offered Mr. Barton, for enquiring into the expediency of a grant of land to the children of the late Robert Fulton, was adopted.—After some ordinary business, the resolution of Mr. Foote, for limiting, for a certain period, the sale of public lands to such lands as have already been offered, and for abolishing the office of Surveyor General, was debated without result for the rest of the day.

In the HOUSE OF REPRESENTATIVES the question on Mr. Hunt's resolution, as to the distribution of the public lands, was taken, and it was agreed to as follows.

"Resolved, That a Select Committee be appointed to inquire into the expediency of appropriating the net proceeds of the sales of the Public Lands, among the several States and Territories for the purpose of education, in proportion to the representation of each in the House of Representatives; with leave to report by bill or otherwise."

The words, "and internal improvement," which in the original resolution followed the "education," were omitted by a vote of 94 to 92.

SUMMARY.

Ladies' Reading Room.—It is proposed in Charleston, S. C., to open a Reading Room in that city, for the express accommodation of the ladies. It is suggested that "a suitable apartment, devoted to them, where they might meet and interchange thoughts and opinions on what they read, without the formality which the routine of stated visits or calls on each other prescribes, would be found very beneficial, not only as a source of mental improvement, but also of promoting a friendly intercourse among those of a similar taste and acquirement."—*N. Y. Daily.*

Oil from Cotton Seed.—The Charleston Mercury conjectures, that a million of bushels of Cotton Seed may be obtained annually in that state, from which an immense quantity of oil might be made. It is added, that the use to which this article is applied is as manure to our crops of Indian corn. It seems to be the favourite food of that plant, by promoting its growth and increasing its product greatly. As a manure I think it will be worth to every planter in the lower division of the State, at least twenty-five cents a bushel. Many perhaps would hold it higher.

PROGRESS OF STEAM.—The Indianapolis Journal contains a letter, dated at Spencer, (50 miles below, on the White River), Dec. 21st, of which the following is an extract:—

The steam boat Victory, of 140 tons, under the command of Capt. Read, arrived at Spencer on Friday morning last, with a cargo. In consequence of the low stage of White river, and the largeness of the boat, the captain thought it not prudent to proceed to Indianapolis. She left here in fine style on Saturday for Louisville. The principal part of her cargo was salt, iron, and castings. Salt by the barrel here, is from \$1 12 to \$1 25.

The Baltimoreans have made a discovery, that the water of Gun's Falls, is at such an elevation above tide, as to admit of being brought into the city by a canal only three miles in extent. The supply of water from the stream is computed to be ten million gallons in twenty-four hours.

Three hundred thousand dollars must be expended in the purchase of mills and water right. One hundred thousand more, it is supposed, will cover the expense of constructing the canals and reservoirs. But as only one million gallons of water, are wanted at present for the supply of the city, the mills will not be rendered useless.

The Savannah Georgian says:—The trade of the new town of Columbus in this state, with the Bay of Mexico, appears to be on the increase. The Columbus Enquirer of the 21st inst. notices the arrival of the steam boat Virginia, from Apalachicola Bay, with a freight of merchandise. The Steam Boats Virginia and Robert Emmet will ply constantly between Columbus and Apalachicola Bay. The Virginia took from that place three hundred bales of cotton destined for the New Orleans market.

A fire occurred in Philadelphia on Sunday morning, which did but little damage, but a young man, named Edwin Thomas, was nearly killed by an engine running over him.

Three buildings were destroyed by fire, at Seneca Falls, on Tuesday, the 19th inst.

More than one hundred physicians and medical students in this county (says the Little Falls Friend, have publicly renounced the use of ardent spirits, except when they may be necessary as a medicine.

At the annual meeting of the Massachusetts Peace Society, held at Boston, on the 20th inst. an address was delivered by the Hon. William B. Caldwell, which (says the Christian Register) "was an elegant and forcible argument, in which the absurdity of a resort to physical force to settle national differences was ably pointed out. The incompatibility of a state of war with political freedom was demonstrated, and the hope to be derived from the augmenting power of public opinion was urged as an encouragement to pacific efforts."—*Springfield Republican.*

The Bunker Hill Monument Association has concluded not to petition for a lottery—but to apply for other aid.

Fires in Boston.—From Jan 1st to Dec. 31st, 1829, there were in this city, sixty-eight fires—estimated loss of property by the same, one hundred and twenty-nine thousand five hundred and fifty dollars. There were besides, 53 alarms, occasioned by chimneys and mischievous persons, and eight fires in the neighbouring towns, at which our engines were present, and three which were at too great a distance for our engines to reach—making 132 turn-outs.—*Com. Gaz.*

The Rev. Edward W. Hooker has resigned the editorial charge of the Journal of Humanity, and Mr. Ebenezer C. Tracy has accepted an appointment from the Executive Committee as his successor.

Music has charms.—From a paragraph in a Philadelphia paper, it appears that there is a gang of thieves in the city, who play upon the violin very charmingly. While a portion of the gang are plundering a dwelling house of its silver plate and other valuables, the remainder stand in the street and serenade the inmates of the house with the "sound of violins," and thus cover the operations of their associates.

The Cayuga and Seneca and the Onego Canal.—The annual report of the Canal Commissioners mentions, that neither the Cayuga and Seneca, nor the Onego canal, will give a revenue equal to the interest on their cost and the expense of their repairs. The deficit in the funds of the former is \$3,597.50; and in the latter \$22,491.65. Besides the expenses of ordinary repairs, there will be due in the course of the present year for damages on the two Canals, about \$15,000. In regard to the proposed Chenango Canal, an adequate supply of water may be procured for the summit level, and the cost of the Canal will exceed one million of dollars—but it will not produce an amount of tolls equal either to the interest of its cost or the expense of repairs and superintendence.

From the N. Y. Daily Advertiser.

Crimes.—A more than common number of crimes

have been noticed, within a few days, by the Philadelphia papers, which, occurring at a time with others in the city, Baltimore and Boston, indicate the operations of numerous rogues, and some very bold and hardened ones. Yesterday's mails brought us the following cases:—A well dressed young man in Philadelphia, a few days ago, attended by a foot man, got trusted at a hat store for two hats, under the assumed name of a respectable gentleman, and took \$1 1-2 as the change for a \$15 note he said he should send, and got off. On Saturday evening, near the Pennsylvania Hospital, a young gentleman was assailed by several black fellows, who knocked him down with stones, and fled. He was being very severely injured in the head. The driver of one of the accommodation stages between Baltimore and Washington, was assaulted on Monday morning by highwaymen, who fired three pistols at him. A bullet from one of the pistols, passed through his clothes, but he did not check his horses. It is supposed that the highwaymen mistook the accommodation stage for the mail.

Earthquake in Chili.—The report of an earthquake at Valparaiso, brought by a late arrival from Rio Janeiro, is confirmed by a letter published in Providence. Few particulars are given. The city of Santiago also suffered from the same calamity.

Snow.—We had one of the most sudden and violent snow-storms yesterday, about 1 o'clock, P. M. we recollect ever to have witnessed in this vicinity. The weather had moderated a little since the morning, and it was cloudy, but without any particular threatening of a storm, until the snow suddenly began to fall very fast, and the wind to blow violently. It ceased in about half an hour, and the wind got more southerly, and the weather became much milder.—*N. Y. Paper.*

The whole number of petitions on the Sunday Mails, already presented at this session is stated as follows:—

From New Hampshire 4; Massachusetts 8; Connecticut 12; Vermont 6; New Jersey 2; New York 23; Pennsylvania 13; North Carolina 4; Kentucky 3; Tennessee 1; Ohio 11.

In all, from these States, 92; from the other States of the Union, none.

On Monday was presented by Mr. Spencer, in the House of Representatives, a memorial of the New York Association of Friends, praying the interposition of Congress in behalf of the Cherokee Indians.

Sugar Cane in Arkansas.—The Little Rock Gazette mentions a stalk of sugar cane raised on a farm in Sevier County, in the S. W. corner of the territory, measuring 6 ft. 4 inches in length, contains 16 joints, 14 or 15 of which are ripe and fit for the manufacture of sugar. It has been examined by several gentlemen acquainted with the article, who pronounce it equal in every respect to the produce of Louisiana. Three or four acres were cultivated the past season on that farm; and the paper expresses but little doubt that the sugar cane can be profitably cultivated in the southern part of the territory, and perhaps to a limited extent as far north as the Arkansas river.

Fire.—The dwelling house of John McLellan, Esq. at Woodstock, Vermont, was recently destroyed by fire, with nearly all the furniture.

The mansion house of Wm. Allen, Esq. near Hyde Park, Dutchess co., was destroyed by fire on Saturday last, with most of the furniture.

Two houses were burnt at Black Rock, on Thursday evening of last week—one lately the apothecary shop of Dr. Olmsted, and the other a dwelling owned by Mr. John Briggs.

On the 17th inst. a man named John Comer, residing near Malaga, Gloucester county, New Jersey, brought home a quart of rum, abused his wife and children, who left him, when he went to bed. The house shortly afterwards took fire, and he perished in the flames.

A mill, owned by Messrs. Lockwood and St. Johns, near the village of Norwalk, Conn. was destroyed by fire on Saturday evening. The building was principally occupied by Messrs. Shawcross and Thompson as a Cotton Factory, and the loss in machinery, buildings, &c. is estimated to exceed 9,000 dollars. There was an insurance on the building and a part of the machinery to the amount of \$3000, at the Aetna office, at Hartford. The fire was accidentally communicated.

A Montreal paper mentions that a house on the line of the Rideau Canal, near the Hog's Back Rapids, was blown up with gun powder, a short time since, by a man who had in that manner designed to kill the owner, Mr. James Little, with whom he had a dispute. Mr. L. was formerly an inhabitant of Montreal. On the 31st, the windows and door of the house were broken or injured, and threatening language used, in consequence of which, Little, fearing that a violence might be attempted, abandoned the house next day, and came to Bytown. His leaving the place, however, did not appease the excited passions of the deluded persons. As soon as the darkness of night had set in, a number of people assembled, broke open the store of Messrs. Creighton & McKay, took therefrom a cask of gunpowder, and placed it in the house formerly occupied by Little, and horrible to relate, applied fire to it; the house was blown to atoms, several of the neighbouring buildings injured, and a man named Hunter, residing several houses from the scene of destruction, seriously hurt. One of the deluded men who participated in this horrid act, fell a victim to his imprudence, and was killed on the spot. The deceased's name was Riley. Upon receipt of the intelligence at Bytown, Captain Victor, accompanied with a party of the military stationed there, proceeded to the Hog's Back, and succeeded in apprehending six persons, who have been committed to Perth goal, to await their trial.

PARDONS.—It is said in a Harrisburg (Penn.) paper, that Governor Shulze, during the time he was in office, pardoned seven hundred criminals.

DIFFERENCE IN LAW.—The Pacha of Egypt, a year or two since, declared that every able bodied man twenty one years of age, should have two wives. The law in North Carolina is, that every man that has two wives shall be hanged.

BEASTS OF PREY.—Austin, says the National Gazette, the keeper of the menagerie, near Waterloo bridge, London, has found that if beasts of prey are kept so well fed as not to know the sense of hunger, they will live together in the same cage, in peace and harmony. But man, says a British writer, is always a restless and dissatisfied animal; as long as he is haunted by the dread of poverty, he thinks that any plan which offers him a comfortable provision and a tranquil mind comprehends every thing in life—but let him continue so long in this state as to forget what it is to feel or fear hunger, and he will think his mode of life insipid, and get into adventurous or rapacious action.

Napoli di Romania. Oct. 15.—A firman is expected from Constantinople, which is to order the Turks at Athens and Negropont to return to Romania, on which those two places will be occupied by the irregular Greek troops, and the regulars will escort the Turks to Romania.

It is said that the Austrian Cabinet will not send an accredited diplomatic agent to Greece till the Government of that country shall be definitively constituted, and till the Powers have agreed on the persons who should reign over the Peninsula.

Governor Gilmer, of Georgia, has issued his proclamation offering a reward of Two Hundred Dollars for the apprehension of James Greene, charged with murdering Benjamin Sidham, in Jasper Co.

on the night of the 24th of October last. Greene is about 24 years of age, five feet, eight or ten inches high, light hair and grey eyes.—*N. Y. D. Adr.*

THE ANNUALS.—The annual cost to the public of these beautiful volumes amounts to 90,000; which is distributed as follows:—Paid to authors and editors, 6000; printers, 3000; engravers, 10,000; copperplate printers, 4000; paper makers, 5000; binders, 9000; silk manufacturers, 4000; leather sellers, 2000; for advertising, &c. 5000; incidental matters, 1000; publishers profits, 10,000; retail booksellers' 30,000. One binder alone, Mr. Westley, of Priar-street, Doctors' Commons, has 250 persons almost exclusively engaged on those works. This will give some idea of the employment they afford to working printers, silk manufacturers, copperplate printers, paper makers, &c. We have no hesitation in asserting that they give bread to above 3000 persons during a considerable portion of the year.—*Spirit and Manners of the Age.*

IDLE BOYS.—The select men of Gloucester, Mass. have published a notice informing the idle boys of that town, that if they are found playing the truant in school hours they will be treated as vagrants, according to law.

MOBILE.—12,933 bales of Cotton were received at Mobile during the last week of which we have accounts.

Application will be made at the present session of the legislature of the State of New York, for an act to incorporate a Medical College, and Hospital, in the city of Albany.

Mr. Samuel Davis, one of the first settlers of Lo Roy, N. Y. was killed a few days ago, by four men whom he endeavored to keep from forcibly entering his tavern house. The coroners jury found a verdict of wilful murder against James Gray, and Elijah Gray, as present, and abetting therein.

MARRIED.

At Wilton, on the 17th inst. by the Rev. Mr. Haight, Mr. Orson C. Warner, of Saybrook, to Miss Charlotte Ogden, of Wilton.

At Haddam, Mr. Joseph Clark, to Miss Rhoda Swan, of East Haddam.

At East Haddam, (Millington Society,) on the 13th inst. by the Rev. Tubal Wakefield, Mr. Elias Loomis, of Salem, to Miss Sarah Morgan, daughter of Mr. Daniel Morgan, of the former place. Mr. John Tew, of Salem, to Miss Sarah Morgan, daughter of Mr. Ezra Bebe.

DIED.

In this city, on the 25th inst. Mrs. Julia Shepard, wife of Mr. William Shepard, aged 25.

Drowned, in this city, on Saturday last, Mr. Geo. Hale 56.

At East Hartford, Mrs. Susannah Easton, 77, relict of Mr. Silas Easton.

At Simsbury, Mr. Luther Moses, 41.

At Middle Haddam, on the 5th inst. Mrs. Hannah Child, 65, wife of Mr. Thomas Child.

At Meriden, Mr. Daniel Carter, 23. Miss Phoebe Cowles, 35.

At New Haven, Mr. Nathan Oaks, 51. Mr. Robert McNutt, 42.

At Litchfield, Mr. Norman Stoddard, 29.

At Brooklyn, Mr. Benjamin Williams, 78. Mr. Daniel Davidson, 81.

At Delhi, Delaware Co. N. Y. Hon. Ebenezer Foot, 75, a native of Connecticut, and a patriot of the Revolution.

NOTICE.

A meeting of the "New Haven Union Conference," will be held with the first Baptist Church in Saybrook on the first Wednesday and Thursday of February next. As the days are short, it is thought expedient to commence at eleven o'clock A. M., instead of 2 o'clock P. M., as heretofore noticed. The exercises will therefore commence at 11 o'clock, when a discourse will be delivered from some ministering brother, after which the conference will proceed as usual.

It is hoped that the Churches will remember us in their prayers, to the throne of grace. There are a few, in different parts of our society, who at present manifest a concern for their souls. Three individuals, belonging to the family of one of our brethren, have recently been enabled to trust in the Saviour and rejoice in his salvation.

The conference will be held at our North Meeting House, (in Chester,) where it was held before. Those from the north will call on Brother Reynolds Webb; those from the west will call at my residence near our south Meeting House; and those from the north-west, will call on brother Isaiah Watson near "Chester Point." Those from the East, &c. will call at any of those places. A general attendance is requested.

RUSSELL JENNINGS.

PROTECTION

INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is invested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

AETNA

INSURANCE COMPANY.

Incorporated for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a Capital of

200,000 Dollars,

SECURED and vested in the best possible manner—offer to take risks on terms as favourable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the East door of Morgan's Exchange Coffee-House State-street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are.
 Thomas K. Brace,
 Henry L. Ellsworth,
 Thomas Beiden,
 Samuel Tudor,
 Henry Kilbourn,
 Griffin Sledman,
 Joseph Morgan,
 Elisha Dodd,
 Stephen Spencer.

THOMAS K. BRACE, Presid.
 JAMES M. GOODWIN, Secretary.
 Hartford, June 21.

POETRY.

From the Episcopal Watchman.

SUMMER MIDNIGHT MUSINGS.

Beneath the pale star-light,
And 'mid the freshness of the falling dews,
At the deep noon of night,
I wander'd forth in solitude to muse.

Day's incense-laden gales,
That o'er the earth on soundless pinions sweep,
Down to the distant vales
Had passed in silence to the realm of sleep.

The still, leaf-burled trees
Lied their foliage to the silent air,
Waiting for morning's breeze
To wave its plumes, and breathe its fragrance there.

The stream that murmured by,
And in the softness of the star-light shone,
Cave out its melody,
Like the hushed whisper of a spirit's tone.

And with its voice of mirth
Greeted in joy each gentle, drooping flower—
The only sound on earth
That wander'd off at midnight's breathless hour!

I turned my gaze on high—
The clouds had to their peaceful slumbers gone,
And, pale in the sky,
The many stars had put their glory on.

Upon unfetter'd wings
Thought soared away to mingle with the throng
That, like undying things,
Float in those unknown seas of blue along.

Each pure and gem-like star
Hung like an angel's crown of living light,—
Streaming its radiance far
O'er the uncertain canopy of night.

Sweet voices woke the air
Amid that peopled dome of spirit-fires,
And from their dwellings there,
Mingled their music with a thousand lyres.

The cooling breeze that fanned
My burning brow, and roved along the skies,
Was of the spirit land,
Where bloom the stars—the flowers of Paradise!

The scene was all too bright—
And so it faded, as all bright scenes do:
The pictured train of night
Still spread their lustre o'er the heavenly blue;

But they were far away,
And I stood musing by the stream, alone!
Which in its ceaseless play,
Yet rippled by, with faint and dream-like tone.

The angel hymn was gone,
Even as the hour that gave its music birth—
The moments hurried on,
And I remained—a lonely child of Earth.

FERAMORE.

A WINTER'S NIGHT.

How beautiful this night. The balmy sigh
Which everal zephyrus breathe in evening's ear,
Were due to the speaking quiver
That wraps this moveless scene. Heaven's ethereal
Vestments
Sudded with stars unutterable bright,
Through which the moon's unclouded grandeur
rolls,
Seems like a canopy which love had spread
To curtain his sleeping world. Yon gentle hills,
Robed in a garment of untrodden snow;
Yon dalesome walls, whence icicles depend
So silent, that the air white and glittering seems
To gaze at the moon's pure beams: yon castle steep
Whose banner hovers o'er the time worn tower
So idly, that want fancy deemeth it
A cathedral of peace—all form a scene
Where moving solitude might love to lift
Her soul above this sphere of earthliness;
Where silence undisturbed might watch alone
So cold, so bright, so still.

P. B. SHELLEY.

From the Columbian Star.

TO SLEEP.

Calm Relative of Death!
The world's dull phantoms are forgot in thee:
Bound in thy slumberous wreath,
Thought wanders, dove-like, o'er Being's sea,
Back to our faded years, that fled as Eagles flee!

In thy unconscious hours,
A chariot of peace is to the spirit borne,
Like spring-winds, o'er flowers:
Yielding a precious balm to bosoms torn,
And binding up the wounds that make Earth's pilgrims mourn.

In thee, gay Fancy's flight,
Is far and fearless, o'er the world's expanse;
Like the Sun's boundless light,
Passing where green lands smile, and blue waves dance:
Where city-fires rise high, and cottage windows glance.

And on the restless soul
Thou poorest gentle dreams and sympathies:
Held by no stern control,
Imagination, like a Summer-breeze,
Paints the glad vale of Youth, with all its vernal trees!

And yet, thy quiet reign
Is colored out, with the sad bosom's shade:
And like our days of pain,
O'er Fever's couch, disastrous scenes pervade
The mind's benighted sky, by wild Delirium made:

And the resounding storm,
Must fire and shipwreck to the view are given:
While Death's emerald form,
Looks from the dim clouds in the midnight heaven,
As by the lightning's play, their lurid folds are riven!

And life is of a sleep:
A trance of apathy, and guilt, and sin;
The stern eye can weep,
And deep Repentance a forgiveness win,
And on the flowing heart God's wakening morn breaks in!

Thrice best the humble one
Whose brow is bound not in the Grave's dark wreath,
With the great pearl unwon!
Upon whose fading lip, and ebbing breath,
Lingers the glorious song, "Victorious over death!"
W. G. C.

Our wealth is often a snare to ourselves, and
always a temptation to others.

ANTI-SLAVERY CAUSE.

From the Anti-Slavery Monthly Reporter,
we learn that on the 2d of September was held
the Annual Meeting of the Cork Anti-Slavery
Society.

The Rev. Mr. Hunt presented himself to the
meeting, and said it was with peculiar pleasure
he rose to address so interesting an assembly—
one composed of those of different religious and
political opinions, but all combining in one great
and philanthropic object—namely, the present
melioration and future abolition of slavery.—
The subject was one well befitting the splen-
did eloquence of a Demosthenes or a Cicero.
Though old in years, his heart beat warm when
he saw slavery, the worst of slavery, still exist-
ing in the world, and in no part of the world,
with more dreadful and appalling cruelty, than
in that portion of the British Dominions—the
West Indies. It was a slur upon the British
character and name that, notwithstanding the
thundering eloquence of Pitt and Fox and Wil-
berforce, and the efforts of Granville Sharpe,
in the cause of suffering humanity, still slavery
was permitted to exist. Was it not repulsive to
the finest feelings of human nature—was it not
derogatory to the human race, that one man, by
any code of policy should be allowed to exercise
unlimited and brutal sway over the actions, per-
son, and life of another? Yet so it was in the
West Indies, and for putting an end to that
dreadful state of thralldom, the present impor-
tant meeting had assembled. The glorious
work of the abolition of the Slave Trade was
not regularly attempted until the year 1765,
when Granville Sharpe, the illustrious friend of
humanity, began to show himself as the public
advocate of the oppressed Africans, after having
spent whole years in bringing to light the cru-
elty and wretchedness of that detestable traffic.
The estimable Society of Friends, ever ready
for every exertion in favour of the miserable
had, indeed, passed their censure upon the
Slave Trade, at their yearly meeting in London,
1727. This they followed up with other resolu-
tions, as a body, in the years 1751—1761—
1763, and 1772. In the year following they
petitioned Parliament against its continuance,
and in the same year several members of their
community deemed it their duty to acquaint
their countrymen at large with its horrible na-
ture and practice; for which purpose they wrote
and circulated pamphlets, and conveyed infor-
mation on the subject, by means of the London
and country newspapers. In 1785, Dr. Pic-
ard, master of Magdalen College, Cambridge,
having previously most severely condemned the
infamous trade, in a sermon preached before
that learned and liberal university, gave out,
as a subject for a Prize Poem, the question, wheth-
er it be lawful to make slaves of others against
their will.—This excited the attention of Clark-
son, at that time a young man of one and twenty.
He wrote for, and gained, the premium,
which circumstance gave an impulse to his
mind that finally induced him to devote his time
and industry to this interesting object. The
impulse which thus bore him forward, Clarkson
communicated to Wilberforce, Member for the
county of York. In 1787, a Committee was
formed, consisting of Granville Sharpe, Clark-
son, Dillwyn, and some others of the Society of
Friends, which, labouring under Wilberforce,
as its parliamentary head, became the instrument
of Providence, for the final overthrow of a
trade, which, measuring its magnitude by the
crimes and sufferings it produced, was, perhaps,
the most fearful evil that ever afflicted the hu-
man race. Clarkson was indefatigable in his
labours for procuring information concerning
this odious traffic, for which purpose he repeatedly
took up his abode in Bristol, Liverpool, and
other Slave Ports—the very seats and high places
in which this dreadful, iniquitous worship
was paid to the Golden Idol, before which man-
kind has ever been too ready to bow. In the
mean time, the Committee made known its ex-
istence by public advertisement, and unfolded
the great object which it had in view. Its seal
was engraven for its correspondence, the device
of which was, a Negro in chains, kneeling with
hands uplifted towards Heaven, and exclaiming
"am I not a man and a brother?" The com-
munity of Friends came forward first, as a body,
to acknowledge and approve this Committee.
The general Baptists followed next. Then
poured in letters of encouragement and promises
of support from persons of every religious de-
nomination; Price, Wesley, Roscoe; Bishops
Porteus, Woodward, Horne, and Bathurst; Pa-
ley, the celebrated La Fayette; Brissot and Clavi-
ere, noble friends of freedom, who lost their
lives under the sanguinary tyranny of the mon-
ster Robespierre, joined their efforts. The
good feeling now spread far and fast among all
ranks and orders; so that in 1788, thirty-five
petitions against the Slave Trade were presented
to Parliament from different places. These
proceedings, together with the evident diminu-
tion of revenue occasioned by the abstinence
from all West Indian products, to which multi-
tudes had mutually pledged themselves, pro-
duced such an effect upon Government, that a
Committee of the Privy Council was appointed
to inquire into the nature of the Slave Trade.
This inquiry continued through February,
March, April, and part of May, of that year,
when on the 9th of May, 1788, Wilberforce,
who had prepared himself to bring the subject
before Parliament, being so ill that his life was
despaired of, Mr. Pitt, then Prime Minister,
opened the business in the House of Commons,
the effect of which was the passing of a motion
to take the matter into consideration early in
the next Session. On the 11th of May, 1789,
Mr. Wilberforce addressed the House on this
topic, with zealous and pathetic eloquence;
but such was the opposition offered by slave-
dealers and proprietors, that the discussion was
deferred to the next Session. In April of the
year 1791, Mr. Wilberforce again exerted his
strength and talents in this glorious cause, in
the House of Commons, yet though supported
by the splendid abilities of Pitt, Fox, Burke,
Grey, Windham, and Whitbread, his motion
was lost, such was the opposition and influence
exercised by ambition and self-interest. This dis-
appointment did not, however, quell the spirit

of the nation; for, in March, 1792, no fewer
than 517 petitions lay on the table of the House
of Commons, praying for the abolition of the
Slave Trade. Year after year, Wilberforce re-
newed the glorious struggle, till in March,
1806, the great question was ushered again in-
to Parliament, under the auspices of Grenville
and Fox, who supported it with unrivalled pow-
ers of eloquence; a modification of the original
motion was then carried by a vast majority.—
In the Session of 1807, the contest was renew-
ed, and though death had carried off one of its
ablest supporters—Fox—yet sustained by Gren-
ville, Wilberforce, Romilly, Roscoe, and others,
in the House of Commons; and by the Duke
of Gloucester, Barrington, Bishop of Durham;
Lords Moira, Holland, and King, in the House
of Lords, the question was at length triumphantly
carried. On the 24th of March, 1807, it passed
both Houses, and on the 25th it received
the Royal Assent. Thus, after twenty years
of hard struggle, during which the field had
been disputed, inch by inch, and was at last by
the arms of reason won, passed this important
bill, the triumph of humanity over interest and
ignorance.

THE SEA GIVING UP ITS DEAD.

EXTRACT FROM A SERMON BY REV. D. PHILIP.

The little spot on which we are now assem-
bled will be an affecting and solemn scene when
the trumpet sounds; then the grave stones,
over which you walked as you came in, will
be thrown off in a moment, in the twinkling
of an eye, and the mouldering dust of every
tomb be reanimated. Parents and children,
husbands and wives, ministers and people, will
start up together, and this chapel yard be
crowded with mortals putting on immortality;
but what will this great sight be, compared to
the sea giving up its dead? The numbers will
exceed by millions, and swarm thicker than
the foam upon the waves. I see by anticipa-
tion the awful scene; the moment before the
trump of the archangel is blown every ocean
rolls in calm and level majesty, reflecting upon
its surface the image of the great white throne,
and the splendid retinue of the descending
Judge. How the vast liquid expanse glows
beneath the beaming glories of the august tri-
bunal! Never did it sparkle so at the rising
or setting sun. All, too, is hushed to stillness;
but, hark, the trumpet sounds! the pillars of
creation totter on their base, ocean trembles
upon its channels, its dead hear the voice of
the Son of God and live. But why do so few
rise to meet the Lord in the air? Because it is
the dead in Christ, the saints who rise first.—
Yes, my friends! this is the order of the resur-
rection:—Christ the first fruits, and they that
are Christ's at his coming; these shall ascend
from the sea before the others, and be on the
right hand of the Judge before the wicked
awake. Methinks I see them springing in im-
mortal beauty from the waves, and as they
wing their flight to the throne, singing, *Worthy
is the Lamb!* Angels welcome their approach,
shouting, *Blessed are they who have part in the
first resurrection!* O, may it be your lot and
mine to have our part in it; may we, like Paul,
count all things but loss, that we may attain
to this resurrection of the dead; for the second
resurrection will be to condemnation.

Imagine it begun in the sea, and the wicked

rising. Ah! the numbers are not small now;
there is the population of the world before the
flood—there Pharaoh and his host—there the
Spanish armada—there part of the fleets of all
nations—there every man who lived ungodly
and died impenitent! O, ocean! ocean! do
not give them up! engulf them again! Hark!
they themselves cry to the rocks and the moun-
tains, *Fall on us, and hide us from the wrath of
the Lamb!* But in vain; neither earth nor sea
can retain or conceal them; both give up their
dead to judgment, and angels drag the over-
whelmed culprits to the left hand of the Judge.

From the Philadelphia Recorder.

"KEEPING MERCY FOR THOUSANDS, FORGIVING
INQUITY, AND TRANSGRESSION, AND SIN."—
Exodus xxxiv. 7.

It has been questioned whether, apart from
revelation, the interesting truth declared in the
above passage, be at all inferable from reason,
and whether all the light which it professes to
induce, be not the scattered rays of revealed
truth, vestiges of which are found in the mytho-
logical history of the most benighted nations.
Thus it is a generally prevalent idea, that blood
was necessary to the pardon of sin; and the
sanguinary rites of most pagan nations were
founded on this popular belief. And yet on
revelation which gives a clue to the whole sub-
ject, could it be supposed that the blood of an
innocent victim should have any connection
with the pardon of sin. Exceptions too, have
been taken to the argument from ourselves to
God, as being fallacious; and the principle that
whatever is excellent in us, it is proper to sup-
pose the Deity to be possessed of in an infinite
degree, is thought to be that sufficiently clear
for the conclusions deduced from it. For ex-
ample; mercy, or the forgiveness of injuries, is
commendable in me for a very different reason
from that which can possibly apply to the Al-
mighty. But supposing the benevolence of
God, of which mercy may be considered one
expression, and which we see so signally in-
scribed upon the present dispensation, should
lead us to expect that here he would be merciful—
who shall presume to say what it may befit
Him to do in another, and very different dis-
pensation? The glorious perfections of the Al-
mighty require him to be long-suffering to the
sinner here; and yet we know that "He will
by no means clear the guilty." The ultimatum
of reason on this subject, seems to have been
expressed by Socrates—"I do not see how God
can forgive sin."

What a contrast to this "darkness visible,"
is the glorious light which inspiration has shed
around this and other momentous truths! What
are all the laborious researches of science and
philosophy, compared to the discoveries of God's
word! Here is truth, without any admixture
of error—light and no darkness at all. Here

the subject which perplexed the sagacity of the
wisest, is settled—satisfactorily settled. Here
is forgiveness for the penitent sinner—full, free,
and for the vilest. Justice, inexorable justice,
"whose flaming sword turned every way to
keep the way of life," is now satisfied, and
unites with mercy in the offer of a blood bought
pardon. And whereas once every attribute of
the Godhead was against the sinner—now all
sweetly harmonize in his justification. But
whence this change?—and how, and by whom,
was that debt discharged, pregnant with such
awful consequences to guilty man! That which
the character of the Omnipotent forbade him to
do without satisfaction—and which not the
mightiest cherub beside his throne could offer,
was effected by God's own Son, in the likeness
of sinful flesh—becoming a sin offering for us,
who knew no sin, that we might be made the
righteousness of God in Him. Well may an-
gels desire to look into the wonders of redeem-
ing love, where all the rays of glory meet as in
a focus. And shall man alone, of all the crea-
tion of God, "when all this goodness passes be-
fore him," and for whom is all the immense dis-
play, feel unconcerned? S. C. B.

SABBATH EVENING THOUGHTS.

THE WAY OF SALVATION.

How shall I, who am a sinner, have access to
God, and find mercy with him? I am all over
defiled by sin; He is infinitely pure, and cannot
look upon sin with any allowance. My under-
standing is darkened through the ignorance that
is in me; my will is perverse; and my affec-
tions are inclined to earth and earthly things.
I have wandered away from God, and am prone
to wander; I have offended Him by ten thou-
sand transgressions against his holy law; and
there is no health in me. How then can I please
God, or how can I, so utterly vile and guilty,
secure his favour? Shall I take with me words,
and approach the throne of his grace? He re-
gardeth not the words we address unto him, but
the state of the heart; and mine is wholly vile.
Shall I seek to please him by good works? How
can I perform them, while my soul is un-
holy and enslaved to sin? And, if I could cease
from this hour, do that only which is holy, just,
and good; yet, what shall I do to get rid of the
guilt of sins already committed? Great God,
thou hast revealed thyself as just, as well as
merciful; thou hast declared that the guilty shall
not be spared; but that thy wrath shall fall upon
all ungodliness and unrighteousness of men. How
then can I escape? I tremble at the apprehen-
sion of thy righteous judgment, which I know I
deserve. My days are fast passing away,—this
may be the last. Oh! what will become of me?
How shall I flee from the wrath to come? Will
thou shalt I escape eternal burnings? Lord,
can such a sinner live? Canst thou have mercy
upon such a worm as I?

Such are the convictions and breathings of a
soul just awaking to the awful realities of reli-
gion: of one who begins to feel that there is a
curse in sin, which, if it be not removed, will
sink the soul into hopeless misery.

At such a sight, earth looks on in amazement,
and with displeasure. The sighing of a con-
trite heart is regarded, at best, as enthusiasm,
and ascribed to a morbid sensibility, which in-
dicates a debilitated intellect. It is not so in
heaven. "There is joy in the presence of the
angels of God, over one sinner that repenteth." Reader
dost thou feel the force of thy own corrup-
tions? Art thou struggling to escape from
the power of the strong man armed? Dost thou
begin to realise how deplorable is thy state,
whilst the enemy of God, and exposed to ever-
lasting damnation? Take courage, I had rather
hear thee bewail thy sins, than rejoice in the
acquisition of an earthly crown. The Holy
Ghost, the Comforter, is convincing thee of sin;
of righteousness, and of judgement to come;
only to prepare thy soul, that He may afterwards
take of the things which are Jesus Christ's, and
show them unto thee. Christ died for sinners;
for all the vilest sinners, who see how vile their
sins have made them, and bemoan their guilt.

He saveth freely by grace. No wisdom of
man could have contrived, or worth of man, de-
served his great salvation. The plan of redemp-
tion was fixed in the councils of eternity, before
the foundations of the earth were laid: and its
execution is committed entirely to the great
Mediator. For this purpose he came into the
world, and took our nature upon him, that he
might suffer and die, "the just for the unjust,
that he might bring us to God." "He was
made sin for us, (who knew no sin,) that we
might be made the righteousness of God in him."
His sufferings were the punishment which our
sins deserved. "He was wounded for our iniquities;
the chastisement of our peace was upon him;
and with his stripes we are healed. All we, like
sheep, have gone astray; we have turned every
one to his own ways, and the Lord hath laid
on him the iniquity of us all." God has now been
just, and he can, consistently, justify the ungod-
ly, who flee to Christ for safety. Nay, the pen-
alty having been endured which our sins de-
served, God is faithful and just to forgive us our
sins. Faithful, because he has promised to his
Son, to give him all that believed; just, because
it is not only a promise, but a covenant en-
gagement.

Take courage, then, desponding penitent.
"Christ is the end of the law for righteousness,
to every one that believeth." He gives himself
to thee. He makes over to thee the merit of
his death, and perfect righteousness. Believe,
and he becomes "the Lord thy righteousness,"
and will be made of God unto thee, not only
righteousness, in order to justification, but wis-
dom, and sanctification, and redemption.

Poor penitent—put on this robe, and venture
to approach God in it. He will receive thee and
be well pleased, even for His righteousness's
sake. He will look upon thee as complete in
Christ, unblameable, and unprovable in his sight.
He will give thee his Holy Spirit and fit thee for
his eternal and heavenly kingdom.

Believest thou this? Is this good news, glad
tidings to thine ears? Search the Scriptures,
and pray over them, and thou wilt find that this
is the way of peace. Walk thou in it.

LADIES DEPARTMENT.

From the Ladies' Magazine.

ACCOMPLISHMENTS.

In the whole range of common expressions
there is none so indefinite as the term accom-
plishment. "Miss M. has just returned from
a fashionable boarding school." "Is she
handsome?" "I have never seen her—
course I am unable to answer your inquiry,
but report says she is highly accomplished, and
how can it be otherwise? The three years
that she has been absent have been devoted
wholly to accomplishments." And what mean-
ing should we attach to the term? Why, pre-
cisely that which our own mode of life, and
of thought, or those with whom we associ-
ate, choose to give it. If we have moved only
the world of fashion, we have adopted its ideas
with its phraseology; and imagine the young
lady who endured two or three years' tuition
accomplished in mind, and she who has passed
through the same term of fashionable dissi-
pation—accomplished in manners. Let us an-
alyze these acquisitions. In what do they
consist? She plays and sings, but so mecha-
nically that we in vain watch to see the voice
accompanied by an answering feeling from the
heart. She paints, or rather colours, setting
at defiance all rules of shade and proportion.
She understands the French and Italian, but
will look at you with vacant surprise, if called
upon to give the derivation of a word, or a sa-
gely rule connected with the grammatical con-
struction of a language she feels so much pride
in exhibiting. And what has been her pro-
gress, if we advance into the higher branches of
intellectual culture—into those which demand
persevering application and patient industry?
These have never been thought of at all—
deemed wholly subordinate to those which
were to procure for her the envied distinction.
The grand aim for which masters have been
provided, and money lavished, was to make
her accomplished.

I have been too often led to hope for ele-
vation of feeling, purity of taste, and culti-
vation of mind, in those who have been term-
ed accomplished, and too often been cruelly dis-
appointed, not to turn from such eulogies with
suspicion, and with a sickening feeling to re-
gard those showy branches of education which
are so highly valued, to the exclusion of all
which tends to raise the female mind above
the mere tridles of a day.

A NERVOUS LADY.

The necessary connexion between a well
regulated mind and perfect bodily health, is
well enforced in the following passage from
"Law's Serious Call, &c." in which he shows
how the want of the former is attended by the
loss of the latter. Of Mr. Law, Gibbon the
historian, not at all prone to give any credit to
Christian professors, is compelled to admit
that he left behind him the reputation of a worth-
y and eminently pious man, who believed all
that he professed, and practised all that he en-
joined. We shall perhaps be found more than
once, borrowing from the above mentioned
work, in regard to which, Gibbon says, that
his precepts are rigid, but they are formed
and derived from the Gospel; his satire is
sharp, but his wisdom is from the knowledge of
human life; and many of his portraits are as
unworthy of the pen of La Bruyere. We give
without further preface the promised extract.

"Celia is always telling you how provoked
she is, what intolerably shocking things hap-
pen to her; what monstrous usage she suffers,
and what vexations she meets with every-
where. She tells you that her patience is
quite worn out, and there is no bearing the be-
haviour of people. Every assembly that she at-
tends, she feels her home provoked; something
other has been said or done, that no reason-
able well-bred person ought to bear. Poor
people that want her charity, are sent away
with hasty answers, not because she has not
heart to part with any money, but because she
is too full of some trouble of her own, to at-
tend to the complaints of others. Celia has
no business upon her hands, but to receive
the income of a plentiful fortune; but yet be-
cause the doleful tune of her mind, you would be
apt to think that she had neither food nor lodging.
If you see her look more pale than ordinary,
her lips tremble when she speaks to you, it is
because she is just come from a visit, when
Benjamin took no notice at all of her, but talk-
ed all the time to Lucinda, who has not half her
fortune. When cross accidents have so disor-
dered her spirits, that she is forced to send for
the doctor, to make her able to eat; she tells
him, in great anger at Providence, that she
never was well since she was born, and that
she envies every beggar that she sees in
health.—Journal of Health.

REV. MR. GROSVENOR'S SERMONS.

TWO SERMONS ON NATIONAL BLESSINGS OF CHRI-
STIANITY, AND ON INFIDELITY. By the Rev. Cy-
rus Grosvenor.

ESSAYS OF WILLIAM PENN. on the PRESENT
CONDITION OF THE AMERICAN INDIANS.

Just received by
H. & F. J. HUNTINGTON.

Jan. 15.

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